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ITS ORGAN AND DEVELOPMENT

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THE SOUL ITS ORGAN AND DEVELOPMENT

FROM MAN
TO SUPERMAN

BY

JASPER WILLIAM COREY, M. D.

521 N Ave 50

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CONTENTS

CHAPTER	PAGE
1. The Social Upheaval; Its Cause and Remedy	19
2. The Brains; Their Nature and Functions. Historical	31
3. Metaphysics	45
4. The Mind; Its Organ and Development..	51
5. Psychology, the Science of the Soul; Its Powers and Functions.....	59
6. The Soul; Its Organ, and Analysis of Its Faculties	69
7. Dualism; the Old and New Interpretation. Mysticism	87
8. Superman; The Meaning Not Clearly Understood. Definition.....	97
9. The True Progress of Mankind, and How Promoted	105
10. Education; Its Purport and Aims.....	111
11. Sociology, in Relation to Man's Development	125
12. Teaching, Developing the Soul Faculties..	141

"The science of the Soul is the most attractive and interesting of the sciences; it is also, because of the world's ignorance of the subject, the most difficult."

PREFACE

"We must know what our predecessors have known, if we do not wish to deceive ourselves and others."—*Hippocrates*.

How can we know that which our predecessors have known? By studying the records of their learning, and by scientific research. Scientific research constantly enlarges the boundary of knowledge, and increases true learning.

Varo divided the past ages of the world into three periods: the unknown, the fabulous and the historical. The first period lies buried in the silence and oblivion of remote antiquity. Practically the only hints of it, preserved to us at the present time, are contained in the Hebrew Scriptures. The second period we find described by ancient poets such

as Homer and Hesiod, and others who wrote in a day even more remote. The third period is recorded in historical writings, to which we may refer with reasonable certainty.

The Bible is the great book of life. It depicts evil as well as goodness in human character, deed and environment, and plainly indicates how evil may be avoided, and its opposite attained. Whatever of error, myth or legend may be contained in the Scriptures, the value of their presentation of the right rule of living for the entire human race remains.

Bacon tells us that the secret learning of the ancients seems separated and concealed from the history and knowledge of the following ages by a veil of poetic fables, interposing between the things that are lost, and those that remain. Fables, parables and allegories, he goes

on to say, are of great use to instruct or illustrate. "Every man of any learning," he maintains, "must readily allow that this method of instructing is exceedingly useful, and sometimes necessary in the sciences, as it opens an easy and familiar passage to the human mind. Hence, in the first ages, while the minds of men were incapable of receiving such things as did not fall under and strike the senses, fables, parables and allegories were of necessity resorted to."

By referring to historical records, which are now easily obtained in the libraries, we may determine what has been discovered on most any subject during the historical period.

At present mankind does not seem to be moving visibly toward the highest ideal in the conduct of life. "The great masses are drifting without compass or chart, waiting for a prophet to deliver

them. They are quite generally dissatisfied with the prevailing industrial systems, governments and religions.”

A careful review of the progress of man in past ages brings to light the following facts. Millions upon millions of human beings have perished from the earth without contributing to the progress of humanity. These left no records. A few thousands, through research, exploration and experiment, have added their quota to the deep-laid foundations of exact knowledge. Their names are preserved in history. But only a few great Souls seem to have been chosen to perform the one highest service allotted to man in the interests of the real progress of humanity. These have summed up and sifted the ethical significance of past events, deducing from their investigations truths which serve as beacon lights to men, and constitute

the real landmarks of history. The most important of their discoveries is that in the development of the higher or intellectual faculties lies the hope of humanity.

The topics of religion and immortality have no place in this volume, whose purpose is limited to the investigation of the organs of the mind and of the Soul, the faculties through which they find expression, and their development. The Soul, religion and immortality have been considered inseparable since the days of antiquity, and are almost invariably grouped together in treatises on the Soul. Because of this the author wishes to make plain the fact that in the present pages this trinity will not be considered as inseparable, the Soul, independently, being the subject of discussion.

DISCLAIMER

The author is aware of his ignorance and incapacity to formulate an educational system adequate to solve the great problem of life. His crude effort may possibly be the means of causing others, better qualified, to give mankind a clearer solution. This is the problem: how may ignorant, and barbarous human beings be changed into what we may call the super-human—the wise, the educated, the humane? If there be a word of truth in history, there has never been a civilized State or Nation upon earth. Civilization means education, refinement, cultivation, righteousness, benevolence, the prevalence of the kind and loving spirit in the highest sense of the term. It means “Love thy neighbor as thyself”; and that “Righteousness exalteth a Nation.”

Alfred Russell Wallace writes:
“Compared with our astonishing progress in physical science, and its practical application, our system of government, of administrative justice, of national education, and our entire social and moral organization remains in a state of barbarism. Recently I have been meditating upon the condition of human progress, and have taken a general survey of all history from those wonderful new discoveries in Egypt, going back 7,000 years, to the present day, I have come to the general conclusion that there has been no advance either in intellect or morals from the days of the earliest Egyptians and Syrians down to the keel-laying of the latest dreadnaught. Through all those thousands of years, morals and intellect have been stationary.”

“The fault of our present defective educational system does not lie in the

lack of enthusiasm or facilities, but in not understanding the fundamental principles that are vital to higher development. "We teachers are searching for the fundamental principles of the thing we are trying to do. I have had the experience of feeling that I was bending all my efforts to do a thing which was not susceptible of being done, and that the teaching that I professed to do was done in a vacuum, as if done without an atmosphere in which the forces might be transmuted." These are the interesting words of Woodrow Wilson.

If the Supreme Being desires to communicate to man the mysteries of the higher life, man must be endowed with the higher faculties before he may be able to understand these mysteries. The higher faculties are those of the intellect—the faculties of the Soul.

An educational system that does not develop the intellectual faculties, and reveal the secret of power, is not worthy the name.

Intentionally sentences and paragraphs have been repeated.

Chapter I.

THE SOCIAL UPHEAVAL, ITS CAUSE AND REMEDY

"What ought people to be? How can we change them from what they are to what they ought to be?"

"In view of the disturbed mental and social conditions of our time, this age has to inquire what kind of knowledge is best worth having."

"It is the business of science to transfer something of value from the unknown to the realm of the known."

"We ought not to expect that things, which have never yet been done, can be done except by means which have never been tried."

IN the month of September, 1911, John Graham Brooks—at one time professor of political economy at Harvard University—said, while speaking to young Unitarian ministers in Berkeley: "We are facing a crisis in the United States at this time just as serious, or more serious than the crisis before the Civil War. We are in the midst of a revolu-

THE SOUL

tion. I don't mean that it is coming. It is here." This man, famed for his knowledge of matters of vital importance to all mankind, is now lecturer on economics at the University of California.

The condition of which he spoke obtains not only in our own country. The same unrest may be observed everywhere. It hangs as a funnel-shaped cloud on the horizon, coming nearer and nearer, growing larger and more fearsome as the cyclone approaches. To those who do not like this metaphorical presentation of the facts it can only be said that self-deception is not only futile, but dangerous. Very little stands between us and the on-coming trouble. We need to know what it means, for if we do not interest ourselves in it, it will soon interest itself in us.

ITS ORGAN AND DEVELOPMENT

Let us glance at the recent industrial crisis in staid and steady England. Men were astonished by the violence which was precipitated almost without warning. An eye witness writes: "Thousands of soldiers and policemen were hurrying hither and thither to quell the outbreaks and save property. Violence was on every hand. One thing I especially noticed was the strange appearance of men's faces. With many it was a vacant look; others seemed almost insane. Perplexity was written everywhere. Why this unrest? Those in power oppress the weak, the weak combine, and resort to violence. And daily conditions grow worse."

In Leslie's Weekly of August 24th, 1911, is the following striking editorial: "What is the matter? The world seems to be upset. Agitation, unrest and dis-

THE SOUL

trust prevail. Kingdoms are being uprooted, monarchies undermined. Great labor disturbances, with loss of life, are chronicled on both sides of the ocean. Lynchings, north and south, of innocent and guilty, are reported. Mobs gather at the slightest provocation, and rioters, old and young, defy the authorities.

“The divorce courts are working overtime. Legislative bodies are debauched by demagogues, and rankest corruption is widespread. The theatres are crowded, while the pews are empty. Under what sign of the zodiac are we living? Conditions in our cities are serious. Many realize this. There is coming rapidly and surely an almost universal guilt upon the inhabitants of the cities, because of the steady increase of determined wickedness. We are living in the midst of an epidemic of crime, at

ITS ORGAN AND DEVELOPMENT

which thoughtful men and women stand aghast. The corruption that prevails is beyond the power of the pen to describe. Every day brings fresh revelations of political strife, bribery and fraud; every day brings its heart-sickening record of violence and lawlessness; of indifference to human suffering; of brutal, fiendish destruction of human life. Every day testifies to the increase of insanity, murder and suicide. The cities of to-day are fast becoming like Sodom and Gomorrah. Holidays are numerous; the whirl of excitement and pleasure attracts thousands from the sober duties of life. The exciting sports—theatre-going, racing, gambling, liquor-drinking and reveling stimulate every passion to activity. The youth are swept away by the popular current. They give themselves up to social gaiety and thought-

THE SOUL

less mirth. They are led on from one form of dissipation to another, until they lose both the desire and the capacity for a life of usefulness. By every species of oppression and extortion men are piling up colossal fortunes, while the multitude are struggling with poverty, compelled to work for small wages, unable to secure the barest necessities of life. Toil and deprivation, with no hope of better things, make their burden heavy. When pain and sickness are added, the burden is almost unbearable. Careworn and oppressed, they know not where to turn for relief. This is a picture of conditions to-day."

THE CAUSE

What is the cause of this terrible condition of society? Ignorance is the fundamental cause; then comes the use of drugs—poisonous compounds taken into

ITS ORGAN AND DEVELOPMENT

the system for the purpose of producing artificial physical effects. Only those who have given attention to this subject have any conception of the quantity of alcohol, opium, tobacco, and numberless other drugs used by the present generation. It has been generally supposed that we, as a race, are gaining in physical vigor. But such is not the case. On the contrary our actual physical vigor is diminishing. It must now be generally admitted that the hygienic standard of the toilers in our great cities deteriorates with every generation. A study of the life of the people in the countries where the degeneration is most marked will reveal the fact that there is an almost constant resort to artificial stimulants. All nations are suffering from the blight; and the stimulant employed is not liquor alone. It

THE SOUL

can matter little what drug is used, all have the same general effect on the human constitution. In New York City alone the increase during the last five years in the demand for cocaine has been four hundred per cent. In England this habit is rapidly spreading.

It is not hard work that brings about the prevalent physical and mental wreckage, for our forefathers worked harder, and did not have the labor-saving devices of our present day. It is due to abnormal habits and the abuse of the physical system. And when human beings, their physical constitutions ruined, their mentality blighted by the use of drugs, become parents, it is not difficult to surmise whence comes our criminal class. "Within one year from this day ten thousand people will have been murdered in the United States, in which

ITS ORGAN AND DEVELOPMENT

country 126 out of each million inhabitants are murdered annually. In Canada the percentage is only seven to the million. Murderers increase in numbers, while the percentage of punishments decrease.”

The Chicago Tribune says: “We are drifting into national degeneracy. We are becoming a crowd of well-drilled, well-disciplined, commonplace individuals, with strong Philistine habits, and notions of general mediocrity. We have clever business men, cunning artisans, resourceful politicians, adroit leaders of new cults, but no artists, no scientists, no philosophers, no statesmen, no genuine talent, and no true genius. Boris Sidis, one of the leading psychologists of the times, says we are blind to the barbaric evils of our environment—in fact, he calls us bat-blind, mole-blind,

THE SOUL

and stone-blind. And what are the underlying causes of this state of affairs? 'Our vicious system of education, and our drunken optimism,' declares this writer, in no moderate terms. Our educators are owl-wise, narrow-minded pedants, ignorant of the real, vital problems of human interest."

THE REMEDY.

Before the present unsatisfactory condition of society can be made better, it will become necessary to formulate and inculcate a scientific, educational system which will bring about a transformation in the mentality of human beings. Scientific education alone has power to raise humanity to a higher level of understanding, and to enable men to cast aside the unnaturally acquired and degenerating habits which enslave them. Our people are being

ITS ORGAN AND DEVELOPMENT

destroyed for lack of knowledge. They ought to be civilized; at present they are in a condition of thinly-veiled savagery. And it shall be the purpose of the chapters which follow to demonstrate how this purpose may be accomplished; and to answer the question: "How may the members of our human family be changed from what they are to what they ought to be?"

Chapter II.

THE BRAINS, THEIR NATURE AND FUNCTIONS. HISTORICAL

"There is a principle which is a bar against all information, which is proof against all argument, and which cannot fail to keep a man in everlasting ignorance: this principle is contempt prior to examination."

The brains have heretofore been considered one organ with two hemispheres. This description is no longer correct. The brains are a pair of organs, as are the ears and eyes.

HISTORICAL

The Hebrews, and others who lived before them, do not appear to have had any knowledge of the brain. The word brain does not appear in the Scriptures.

THE SOUL

Alcmaeon, a pupil of Pythagoras of Crotona, (500 B. C.), the first anatomist, and who is said to have discovered the optic nerve and Eustacian tubes, taught that the brain was the source of feeling and movement, and that it was, also, the seat of the mind.

Lucippus, the "laughing philosopher," (B. C. 460), and one of the greatest spirits of all time, taught that a healthy condition of the brain implies mental health; and that disease of the organ implies mental disease—a point of view not reached again until the eighteenth century. He, too, recognized the brain as the seat of the mind.

Plato, (B. C. 427), assumed two principles: absolute intelligence and matter. The human Soul he declared to be an emanation from absolute intelligence. Its immortal part, he

ITS ORGAN AND DEVELOPMENT

claimed, dwells in the spherical head, its mortal part resides in the body, and mind has its seat in the heart. The heart is the origin of the blood vessels, and, as the seat of the mind, receives through it the commands of the superior Soul.

Paraxagoras, (B. C. 325), acquired immortal fame by his discovery of the distinction between arteries and nerves. The brain, according to his hypothesis, was a mere dependence of the spinal cord, the heart being the origin of the nerves.

Aristotle, (B. C. 384), distinguished the nerves as such, but called them canals of the brain, which organ he described as bloodless, and of the largest size in man.

Herophilus, (B. C. 325), a pupil of Paraxagoras of Cos, knew the nerves,

THE SOUL

and ascribed to them capacity for sensation. According to him, the fourth cerebral ventricle is the seat of the Soul.

Erasistratus, (B. C. 312), divided the nerves into those of sensation and motion, the former arising from the brain substance, the latter from the membranes. As regards the brain, he described accurately its structure, convolutions and ventricles. He regarded the convolutions of the cerebrum—and still more those of the cerebellum—as the seat of thought, and located mental diseases in the brain.

Claudius Galen, (A. D. 131), was to the medical world what Aristotle was to the philosophical—the leading law-giver of both Christians and Arabians during the entire Middle Ages. He therefore attained the widest reputa-

ITS ORGAN AND DEVELOPMENT

tion of all physicians up to his time. He claimed the brain to be the seat of the rational Soul, and an organ for cooling the heart. The animal spirits, he asserted, are the cause of the Soul's activity. They originate from the blood, but in the brain become animal spirits. He demonstrated that the brain is the seat of thought and feeling; and this is accepted as fact to-day.

MODERN DISCOVERIES

From Galen's time until 1861—a period of about seventeen hundred years—no valuable discoveries were made. An eminent French surgeon, Paul Broca, in 1861 read a paper before a society in Paris, in which he declared that he had located the seat of articulate speech in the third frontal convolution of the brain, which is now

THE SOUL

called to his honor Broca's convolution. He cited several post-mortem examinations of the brains of persons paralyzed on one side, with loss of speech, due to apoplexy. It was demonstrated that, in all cases, Broca's convolution was damaged.

This fact led to the investigation of the brain for the seats of other faculties. Within the past decade, it has been shown that the special senses and motion have their anatomical seats in the brain. These anatomical seats are found in both brains, or hemispheres, and are congenital. The astonishing fact was, however, demonstrated that the seat of the faculty of speech is developed in but one hemisphere. When Broca's convolution, which is the seat of speech, is damaged, the power of speech is lost, although the correspond-

ITS ORGAN AND DEVELOPMENT

ing convolution in the other hemisphere remains uninjured. It was discovered that the hand of the infant which it uses most readily determines which hemisphere shall be used for the faculty of speech, the speech centers being located in the left brain with right-handed persons, and in the right brain with left-handed persons. The nerves cross at the base of the brain like the letter X.

CONCLUSIONS

Post-mortems on persons who have been paralyzed for years on one side, where arm and leg were affected, have demonstrated that the subjects' thoughts, actions and ability to attend to business were not impaired, providing the limbs were paralyzed on the left side of right-handed persons, on the opposite side of left-handed per-

THE SOUL

sons. The great fact has thus been conclusively proven that all of the seven mental faculties of the human mind are located in one hemisphere of the brain. If, therefore, but one hemisphere is required for all of the faculties of the mind, the other hemisphere may be used for the higher or intellectual faculties. The great physiologist, Sir Michael Foster, remarked: "We are completely in the dark as to the reason why we have two hemispheres." Physiologists have left us with an organ unnamed, unused, and its functions unknown.

This organ may be named the Super-human Brain, the organ of the higher or intellectual faculties—the faculties of the Soul. In speaking of the two hemispheres of the brain they shall hereinafter be termed the Human

ITS ORGAN AND DEVELOPMENT

Brain and the Super-human Brain, the Human Brain being the organ of the mind, and the Super-human Brain being that of the Soul.

NERVOUS SYSTEM

*“The nervous matter is divided into two great systems, as follows: (1) The cerebro-spinal system, composed of the brain and spinal cord with the nerves directly connected with these centers. This system is specially connected with the functions of relation, or of animal life. The centers preside over general sensation, the special senses, voluntary and some involuntary movements, intellectation, and, in short, all of the functions that characterize the animal. (2) The sympathetic system. This system is specially connected with the func-

* Austin Flint, Jr., M.D., L.L.D. Text Book of Human Physiology, Third Edition, 1886.

THE SOUL

tions relating to nutrition. Although this system presides over functions entirely distinct from those characteristic of and peculiar to animals, the centers of this system all have an anatomical and physiological connection with the cerebro-spinal nerves.

“High in the animal scale, the general development of the nervous system presents little, if any, variation; *but special attributes are co-existent with the development of special organs.* The development in this way of particular portions of the nervous system is in accordance with the peculiar conditions of existence of different animals; it is a necessary part of their organization, and is not dependent upon education or intelligence. Examples of this are in the extraordinary development of the sense of sight, hearing or

ITS ORGAN AND DEVELOPMENT

smell in different animals. There are animals in which these special senses possess a delicacy of perception to which men can never attain; but man stands immeasurably above all other beings by virtue of the immense preponderance of what is known as the encephalic portion of the nervous system. These brief considerations will convey some idea of the physiological importance of the nervous system; of the care which should be exercised in its study. The nervous system is anatomically and physiologically distinct from all systems and organs in the body. It receives impressions made upon the terminal branches of its sensory portion, and it conveys stimulus to parts, determining and regulating the operation of their functions; but its physiological properties are inherent, and it

THE SOUL

gives to no tissue or organ its special power of performing its particular function. The nervous system connects into a co-ordinate organism all parts and organs of the body. It is the medium through which all impressions are received. *It animates or regulates all movements, voluntary and involuntary. It regulates the functions of secretion, nutrition, calorification, and all the processes of organic life.*

“In addition to its functions as a medium of conduction and communication, the nervous system, in certain of its parts, is capable of receiving impressions, and of generating a stimulating influence, or force, peculiar to itself—*nerve force*. The nerve-cells are the only parts capable, under any circumstances, of generating the nerve-force. There is no exception to this rule. The

ITS ORGAN AND DEVELOPMENT

so-called nervous irritability enables the nerves to conduct from the centers to the periphery a force which is generated in the gray substance. *This is the nerve force.* Its production is one of the most remarkable of the phenomena of life; and its essence, or the exact mechanism of its generation, is one of the problems that has thus far eluded the investigations of physiologists. We know, however, that the nerves serve simply as conductors, and the nerve-cells generate the nerve-force. It is evident, also, that all of the vital phenomena are controlled through this wonderful agent; and, throughout our study of the nervous system, we shall be constantly investigating the phenomena attending the operation of the nerve-force, while we are compelled to admit our ignorance of its essential nature.

THE SOUL

“No one, at the present day, pretends that the nerve-force is identical with any form of electricity; and the question does not now demand discussion.

“Our study of the nerve-force, then, leaving its essential nature unexplained, is confined to a description of its characteristic phenomena.”

Chapter III.

METAPHYSICS

“Either there is or there is not a higher life than recognized by our ordinary selves. If there is, it is the business of science to ascertain its nature, and teach us how we may attain it.”

The term metaphysics was first applied to a group of philosophical dissertations by Aristotle, because they came after his treatises upon physical matters. Aristotle said: “That which is first in order of being is last in order of knowledge.” The term has since been given various meanings.

Metaphysics is the science which determines what can and what cannot be known of being, and the laws of being. It is the science of mental and intellectual phenomena—hence: the scientific

THE SOUL

knowledge of mental and intellectual phenomena. The subdivisions of metaphysics are mental science and psychology. Mental science has to do with the development and functions of the mental faculties which constitute the mind. Psychology is the science of the Soul, and has to do with the higher or intellectual faculties of the Soul. The mental faculties are knowledge, memory, speech, conception, imagination, judgment and reason. These faculties are developed from without by impressions received through the medium of the senses. The intellectual or Soul faculties are developed within by the power of the will—"analytic insight."

The faculties of the Soul are knowledge of good and evil, wisdom, understanding, righteousness, benevolence, purity and love. There is a certain dy-

ITS ORGAN AND DEVELOPMENT

namic impulse derived from thought and knowledge—"analytic insight; and this insight arises from concentration of all the developed powers upon the subject in hand to the exclusion of all others, marshalling all of the facts and opinions obtainable upon it, dwelling on these, scrutinizing and comparing them till a light flashes on the whole subject." We then perceive clearly.

The definition of this science is generally understood as the scientific knowledge of mental phenomena—mental philosophy—a science occupied exclusively with mind. Metaphysics should mean the relation of the mental, intellectual and physical faculties in their conjoint operation in man—the relation of function, or interdependence between body, mind and Soul. That which has to do exclusively with the development and

THE SOUL

nature of the mind should be termed mental science; and that which concerns the Soul alone, psychology. In the author's opinion, this division and defining of metaphysics will be of benefit to students of this science.

“Metaphysicians have theorized and discussed the origin and nature of the human mind for centuries, and have never discovered the physical basis or location of the mental faculties. Medical men have made all of these discoveries. The science of metaphysics is not thought well of at this time, and many writers use another term instead—psychology.” The term psychology is, however, much more confusing, and its true meaning less understood than the term metaphysics. Psychology is a higher science than that of the mind. Its true meaning is the science of the Soul—the

ITS ORGAN AND DEVELOPMENT

science that has to do with the higher or intellectual faculties which belong exclusively to the Soul. The term psychology should never be used in connection with the mental or mind faculties if we wish to avoid endless confusion. Descartes writes: "The human mind is but a point; we have found no guarantee for its continuous existence. There is no question more important to solve than that of knowing what human knowledge is, and how far it extends. The mind appears to be shut up in the magic circle of its own ideas, without capacity to pass beyond, or contemplate anything but its own ideas."

Man has become weary of his thoughts, and seeks for higher power to free him from his mental prison. The Soul soars, the mind grovels.

Chapter IV.

THE MIND, ITS ORGAN AND DEVELOPMENT

"The human mind is but a point . . . appears to be shut up in the magic circle of its own ideas."

—*Descartes.*

"The mind has its limits; its boundary reached, it knows not whither to go."

Maeterlinck.

The physical basis of the mind is the hemisphere, or brain, in which the seven faculties of the mind are located and developed. These faculties are developed by impressions from without, received through the medium of the senses. The mental faculties are knowledge, memory, speech, conception, imagination, judgment and reason. When the faculties of the mind act co-ordinately, the result is the will. The will is the

THE SOUL

highest power or faculty of the human mind, and is plainly the endowment by which man is capable of choosing, and deciding to do or not to do.

Romanes claims that man's highest mental powers have arisen from the lower stages of the same faculties in his primate ancestors, and that he has no single mental faculty which is his exclusive prerogative. His whole mental life, indeed, differs from that of the nearest related mammals only in degree, and not in kind. Human speech differs from that of the brutes only in degree of development, not in essence or kind.

Huxley's statement is: "As to the convolutions, the brains of the apes exhibit every stage of progress, from the almost smooth brain of the marmoset to the orang and chimpanzee, which fall but little below man. So far as cerebral

ITS ORGAN AND DEVELOPMENT

structure goes, therefore, it is clear that men differ less from the chimpanzee and orang, than these do even from the monkeys, and that the difference between the brain of the chimpanzee and of man is almost insignificant when compared with that between the chimpanzee brain and that of a lemur."

The human brain is the organ of the mind, and mind cannot exist apart from this brain. "The mind, in the last analysis," Dr. William Hanna Thomson affirms, "is the product of the composition and properties of brain matter; and its operations, of whatever sort, are reactions among the brain elements to the play of external forces."

PECULIARITIES OF BRAIN FUNCTIONS

It has been repeatedly demonstrated that persons have lived for several years with one hemisphere of the brain de-

THE SOUL

stroyed by disease. Yet none of their mental faculties were impaired. They thought, acted, and attended to business as well as before the injury to one hemisphere, the only noticeable difference being that one side of their bodies was incapable of voluntary movements. Dr. Pierce Bailey, in the March number of the *American Journal of Medical Sciences*, 1889, gives the history of a patient about fifty years of age, paralyzed on the left side. He lived ten years, and showed no sign that his mental faculties were impaired. After death, the autopsy proved that the right hemisphere of the brain was disorganized and atrophied. Dr. Bailey, in commenting on this, said: "Putting all together, the man during life manifested nothing to indicate that the power of the operations

ITS ORGAN AND DEVELOPMENT

of his mind had been affected; and yet after death the whole of one hemisphere was found to be greatly lessened in size, and the frontal lobes, which some regard as the seat of the highest functions, were almost totally annihilated on one side.”

Medical men have reported several cases of persons suddenly losing the faculty of speech. Mentally they remained the same as before the loss of this faculty, but for years not a word could they utter. Why could they not speak when they had corresponding convolutions in both hemispheres, and only one had undergone deterioration? Because the faculty of speech was located in the injured hemisphere.

None of the mental faculties can be transferred from its original location in one hemisphere to the other. That other hemisphere is reserved for a higher pur-

THE SOUL

pose: the location of the intellectual faculties acquired by impressions made upon the brain through the development of the will.*

“Here we come upon a most impressive fact, namely that by constant repetition of a given stimulus we can effect a permanent anatomical change in our brain, and add a specific cerebral function to that organ, which it never had before, and which, therefore, it could not have had originally or acquired spontaneously. The stimulus of the will is far more powerful than that which is received through the senses.”

BRAIN DEVELOPED BY INTELLECTUAL POWER

It may be stated, as a general proposition, that in the different races of men

* Dr. William Hanna Thomson, in his book entitled “Brain and Personality,” has collected a large number of reports from medical men, which establish the fact beyond doubt that but one of the brains is developed by the mind.

ITS ORGAN AND DEVELOPMENT

the cerebrum is developed in proportion to the intellectual power. In different individuals of the same race, the same general rule obtains. It is likewise true that proper training and exercise develop and increase the vigor of all the faculties. This will be explained in the chapter on education.

In the place of the ineffectual efforts of the unassisted human mind, a graduated system of helps must be supplied, by the use of which the mind, would proceed with unerring and mathematical certainty up to the beginning of the higher intellectual development of the Soul. Mental and intellectual powers are proportionate to education.

Our educational efforts indicate to us daily the limitation of the human mind. We must develop the intellectual faculties or fail.

Human knowledge never amounts to certainty, but only to probability.

Chapter V.

PSYCHOLOGY, THE SCIENCE OF THE SOUL; ITS POWERS AND FUNCTIONS

“Does it seem incredible that a being whose pursuits have been after truth, and whose purest happiness has been derived from the acquisition of intellectual power, should rise into a state of being, and ascend to the source of power and wisdom?”

New York, January 14, 1913.—Andrew Carnegie, speaking of the progress of civilization before the National Civic Association this afternoon, said: “I believe that even on this earth man will yet attain perfection.”

Psychology exhibits what is actually known or may be learned concerning the Soul, in the forms of science—that is, in the forms of exact observation, precise definition, fixed terminology, classified arrangement, and rational explanation. Psychology is therefore the science of the inner life. “What is needed

THE SOUL

is a psychology which is marked by immediate value, intelligence and character.”

The author contends that psychology has a physical basis, and that there is a special organ in which the faculties of the Soul are located. This organ is the hemisphere of the brain opposite that used for the faculties of the mind. Science has demonstrated that the organ last developed performs the highest functions. There is no exception to this rule. Accordingly, this brain, on which the purely mental faculties fail to function, must of necessity be the organ of the higher intellectual or Soul faculties.

Thus, correctly speaking, man has two brains, not one brain with two hemispheres. One of these brains is the organ of the mind, and the other the organ of the Soul.

ITS ORGAN AND DEVELOPMENT

The faculties of the mind are developed by impressions from without through the medium of the senses. The higher faculties of the Soul are developed within by the power of the will.

The faculties of the Soul are seven in number: knowledge of good and evil, wisdom, understanding, righteousness, benevolence, purity and love.

The term Soul includes all of the intellectual faculties. The term mind includes all of the mental faculties.

A scientific system of education, one that has power to develop the intellectual faculties, must be formulated, taught and practiced before these higher faculties may be developed. This matter will be taken up in the chapter on education.

“Students of psychology to-day feel the lack of any definite understanding

THE SOUL

of the term Soul as used by those who class themselves as psychologists.”

The word Soul has generally been applied to the supposed spiritual essence of human personality which persists after death.

According to the ancient dualistic view, the human body is a double entity, a mortal body containing an immortal Soul which leaves the body after death.

“The newer or monistic view of the Soul contends that man is an unific being, and that the body and Soul are inseparable; that the Soul is not an independent thing, but like all other faculties is regulated in its functioning by the structure of the organs of the body, and further by the work of the millions of cells which constitute these organs. From this point of view, psychology is merely a department of physiology.”

ITS ORGAN AND DEVELOPMENT

VIEWS OF MODERN PSYCHOLOGISTS

Modern psychology questions any use of the word Soul, unless the author restricts the term, stating specifically how he desires it to be understood. "Psychologists can discuss Soul scientifically only as a mental development based on material presented by the senses."

"In recent text-books of psychology, the word Soul does not occur, and the word Mind, indeed, but seldom. Psychology without a Soul is the order of the day."

"The Soul," a prominent psychologist recently said, "is as dead as the dodo."

The late Professor James taught that there is not only no evidence of its existence, but that it is a useless conception. "Souls," he contended, "have

THE SOUL

worn out both themselves and their welcome.” To this school of thinkers, to speak of the Soul is pure mysticism, and should be rejected as unscientific. Therefore, modern psychologists—so-called—reject the Soul as superfluous.

TRUE PSYCHOLOGY

Nevertheless, true psychology—the science of the Soul—“is the most attractive and interesting of sciences.” It is also, “because of the world’s ignorance of the subject, the most difficult.” The subject has been uppermost in the minds of men of all times. Thousands have written their views respecting the Soul, yet there are as many different opinions to-day as to what the Soul really is as in any of the past ages.

The terms mind and Soul, as has been said, owing to their metaphysical and theological associations, are confusing. Psychology must be reduced to an exact

ITS ORGAN AND DEVELOPMENT

science before knowledge of the subject may be attained.

“The Soul attains notions and truths of which no effort of sensation or imagination can give us the slightest apprehension.” Man is transformed into a higher being by the the power of the intellectual faculties, or Soul. And as the ape is to man, so shall man be to Superman.

The task of developing the faculties of the Soul is no longer a difficult one, because we now have a physical basis upon which to build. A scientific, educational system will remove all obstacles. We may know ourselves, if we desire to attain such knowledge.

Men have been strangers to themselves, and in consequence have never been able to find a correct solution for the great problems of life. These prob-

THE SOUL

lems may be solved only by progressive development towards the highest intellectual ideal. When this ideal is attained we shall feel that we have been transformed into new beings, and truly live for the first time. This is the new birth which enables us to love our neighbors as ourselves, and to do unto others as we would have them do unto us.

All ideals are excellent, if practical. But if we cannot point out the straight and narrow path that leads to their attainment, they are only flights of fancy.

A scientific method of supplying mankind with truths which are at present beyond the human powers must be employed, because the mind has its limits—"its boundary reached it knows not whither to go."

The powers of man tend toward higher knowledge than the mind is able

ITS ORGAN AND DEVELOPMENT

to attain. If we desire to solve the mysteries, we must first develop the faculties of the Soul.

“What the superior man seeks is in himself; what the small man seeks is in others.” —*Confucius*.

“When the Soul has departed, in which alone intelligence exists, men take away the body of their dearest friend, and put it out of sight as soon as possible.” —*Socrates*.

Chapter VI.

THE SOUL, ITS ORGAN AND ANALYSIS OF ITS FACULTIES

“The Soul attains notions and truths of which no effort of sensation or imagination can give us the slightest apprehension.”

Philosophers have never come to any agreement as to the nature or the essence of the Soul. Some have thought it to be a subtle air; others have maintained that it is a flame; a number have considered it an essence. Equally various have been opinions concerning its location. It has been located in the ventricles of the brain, throughout the whole body, in the stomach, in the heart, in the blood, and between the eyebrows. The soul has, since the days of the ancient Egyptians, been considered a spir-

THE SOUL

itual essence that leaves the body, and persists after death.

In the chapter on the brain and mind, attention has been called to the fact that the brain, properly speaking, is a pair of organs, and that each hemisphere acts independently of the other. It has been demonstrated beyond doubt, as shown in the preceding chapters, that the faculties of the mind are located in but one of the two brains, and that in our present state of development we use only one. Physiologists have halted at this point, and confess that they are completely in the dark as to the reason why we have two brains. They have left us with an organ unnamed, unused, and its functions unknown. This organ is named by the author the Super-human Brain—the organ of the Soul.

The development of the faculties of

ITS ORGAN AND DEVELOPMENT

the Soul will not be difficult when man comprehends the power of scientific education, and understands the sciences which have to do with the civilization of mankind.

The human race is divided into three classes, savage, barbarous and civilized. In the true meaning of the term, however, there is not, and never has been a civilized nation on the face of the earth. "Civilization does not mean the sacrifice of the weak to the strong, but the willing sacrifice of the strong to the weak." The leading nations of the world to-day are made up of barbarians. Until the intellectual faculties shall have been developed in man, civilization may never be attained. Soulless people cannot be civilized.

"Man appears to be the only being on earth unable to complete his destiny.

THE SOUL

Every other being completes its destiny, attains the utmost end of its faculties. Man alone is always striving to advance in his conceptions and achievements, yet has never completed a single science. A brute in a few years arrives at a point of perfection which it can never pass if it lived for thousands of years. Brutes are not haunted and disquieted by the desire of an ideal felicity which they cannot find. Man alone sighs after an image of infinite perfection."

FACULTIES OF THE SOUL

Knowledge of good and evil is the first of the intellectual faculties of the Soul. This great faculty has never been well-defined nor understood. Good, in its highest and best sense, is a certain disposition of the will—a desire to do to others as we would that others should do to us—opposed to evil. Good

ITS ORGAN AND DEVELOPMENT

cannot be applied to material things in the sense it is here used. They are indifferent, neither good nor evil. In striving for good, the end is to become like God.

“For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men.”*

“Be ye transformed by the renewing of your mind (developing your Souls) that ye may prove what is that good, and acceptable, and perfect will of God.”†

God is the highest conception of the intellect, a person deified and honored as the chief good. “Good and upright is the Lord; therefore will he teach sinners in the way.”‡ “For thou art good, thou art good and doest good.”

*1 Peter 2-15.

†Psa. 25-8.

‡Psa. 86-5.

THE SOUL

“And the Lord God said: Behold, the man is become as one of us, to know good and evil.”*

Knowledge of good and evil has power to transform man into Superman—a god or superhuman being. God, as the personification of good, the highest intellectual ideal, is the meaning of the term used here.

“Knowledge, and the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of knowledge.”†

The spirit of God is defined in the above quotation as being knowledge, wisdom and understanding, the first three faculties of the Soul.

Knowledge is power. When through the means of knowledge the faculties of

*Gen. 3-22.

†Isa. 11-2.

ITS ORGAN AND DEVELOPMENT

the Soul are developed, we have the capacity to distinguish instantly between good and evil, between the true and the false. We then feel that we have ascended to a higher level of existence, and that we truly live for the first time. Such is the wonderful power of higher knowledge.

Wisdom is the capacity to make due use of knowledge, judgment, discretion, skill, sagacity. Wisdom implies the union of high intellectual and moral excellence.

“Happy is the man that findeth wisdom, and the man that getteth understanding.”*

“Wisdom is the principal thing, therefore get wisdom.”†

“Wisdom is better than riches; and

*Prov. 3-13.

†Prov. 4-7.

THE SOUL

all things that may be desired are not to be compared to it.”*

“To hate evil is the beginning of knowledge; but fools despise wisdom and instruction.”†

“Doth not wisdom cry? She standeth in the top of high places. Unto you, O men, I call; and my voice is to the sons of man. O ye simple, understand wisdom. Hear for I shall speak of excellent things. They are all plain to him that understandeth; and right to them that find knowledge. Now therefore hearken unto me, O ye children; for blessed are they that keep my ways. Blessed is the man that heareth me; for whoso findeth me findeth life.”‡

“But where shall wisdom be found?

*Prov. 8-11.

†Prov. 1-7.

‡Prov. 8.

ITS ORGAN AND DEVELOPMENT

and where is the place of understanding? It cannot be gotten for gold, neither shall silver be weighed for the price thereof. Whence then cometh wisdom? and where is the place of understanding? Behold, to hate evil is wisdom; and to depart from it is understanding.”*

The writers of Scripture did not have any knowledge of the brain. They did not, therefore, have a clear idea of the mental and intellectual faculties, and their location. But it is a remarkable fact that in no other literature do we find anything worth while about the higher or intellectual faculties. The Bible is the only book that gives the slightest information as to how they may be developed.

*Job 28-28.

THE SOUL

“I will give you pastors according to mine heart, which shall feed you with knowledge and understanding.”*

“Behold, God exalteth by his power, who teacheth like him.”†

“My people are destroyed for lack of knowledge.”‡

We are also told that Moses was learned in all the wisdom of the Egyptians—Acts 7-22; and that Jesus increased in wisdom and stature, and in favor with God and man—Luke 2-52.

Wisdom is special intellectual endowment—capacity for any of the leading kinds of Soul activity.

Understanding is the power to understand: the higher capacity of the intellect; the power to distinguish truth

* Jer. 3-15.

† Job 36-22.

‡ Hos. 4-6.

ITS ORGAN AND DEVELOPMENT

from falsehood. This is indeed a remarkable faculty. Solomon declares:

“My son, incline thine ear unto wisdom, and apply thine heart to understand; yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasure; then shalt thou understand. Then shalt thou understand righteousness, and judgment, and equity; yea, every good path. When wisdom entereth into thine heart, and knowledge is pleasant unto thy Soul; discretion shall preserve thee, understanding shall keep thee.” And again: “He that is slow to wrath is of great understanding. Wisdom resteth in the heart (Soul) of him that hath understanding. Understanding is a well-spring of life unto him that hath it. Wisdom is before him that hath

THE SOUL

understanding. He that hath knowledge spareth his words; and a man of understanding is of an excellent spirit. He that getteth wisdom loveth his own Soul; he that keepeth understanding shall find good."

When these three great faculties of the Soul—which are defined as being the spirit of God—are developed, the others will surely follow as the fruit of the spirit—righteousness, benevolence, purity and love.

Man having attained the capacity for higher intellectual development, what can prevent him from going on to perfection? "They that seek the knowledge of good and evil understand all things." "There is nothing hid that shall not be revealed." With knowledge as a rudder, wisdom for a compass, and understanding in command, we can

ITS ORGAN AND DEVELOPMENT

sail our ship of life safely across the great ocean of time, into the harbor of righteousness, purity and love, and take our rightful places among the gods.

“Jesus answered them, is it not written in your law, I said, Ye are gods.”*

Human beings are transformed by the spirit of God (Good) into Superhuman beings — gods. This transformation gives man an idea of the wonderful power of the intellectual or Soul faculties when developed.

The term righteousness, as used in the Scriptures—in which it chiefly occurs—is equivalent to holiness, purity, uprightness, equity, justice, integrity, honesty, faithfulness and godliness—not deviating from the true and the just; according with truth and duty. *The desire of the righteous is only good.*

*Jno. 10-34.

THE SOUL

“Blessed are they that doeth righteousness at all times.” “Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.” “I put on righteousness, and it clothed me; my judgment was as a robe and a diadem. I was eyes to the blind, and feet was I to the lame. I was a father to the poor; and the cause which I knew not I searched out.” “I have preached righteousness in the great congregation; I have not hid thy righteousness within my heart; I have not concealed thy loving kindness and thy truth from the great congregation. In the way of righteousness is life and in the pathway thereof there is no death.” “Righteousness exalteth a nation.” “He that followeth after righteousness and mercy

ITS ORGAN AND DEVELOPMENT

findeth life.” “Blessed are they that hunger and thirst after righteousness.”

The excellence of righteousness is thus set forth in the Scriptures, and very little on the subject is found elsewhere.

Righteousness is the first fruit of the spirit, of knowledge, wisdom and understanding. No human being can be righteous until the great Soul faculties are developed, which have power to cause the transformation. When the intellectual faculties, which the Scriptures define as being the Spirit of God, are developed, the others follow as the day follows the night, and the glorious light of the knowledge of the Soul dispels all darkness and doubt. “Ask for the old paths, walk therein and ye shall find rest for your souls.”

Benevolence is the disposition to do

THE SOUL

good. It is good will—love of mankind. Benevolence marks a disposition made up of a choice and desire for the happiness of others, and an irresistible desire to do unto others as you would that they should do to you.

Purity is freedom from moral defilement or guilt. It is innocence, guiltlessness, chastity, freedom from improper motives or views. “Blessed are the pure in heart, for they shall see God.” “The words of the pure are pleasant words.” “As for the pure, his work is right. Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, if there be any virtue, think on these things.”

Love, in its true and divine conception, creates in the one who possesses it

ITS ORGAN AND DEVELOPMENT

all good qualities, or the desire to possess them.

“Thou shalt love the Lord thy God, with all thy heart, and with all thy Soul, and all thy strength, and all thy mind, and thy neighbor as thyself.” “But the fruit of the Spirit is love, joy, peace, gentleness, goodness, meekness, temperance; against such there is no law. But whoso hath this world’s goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? Let us not love in word, neither in tongue; but in deed and in truth.”

First Corinthians, chapter thirteen, fully explains the wonderful power of love, the highest faculty of the Soul.

Chapter VII.

DUALISM THE OLD AND NEW INTERPRE- TATION, MYSTICISM

“There is a natural body, (human) and there is a Spiritual body (Super-human). Howbeit, that was not first which is Spiritual, but that which is natural; and afterward that which is Spiritual.”

“But the natural man receiveth not the things of the Spirit of God. Neither can he know them, because they are Spiritually discerned.”

“The Spirit of God will come upon thee, and thou shalt be turned into another man (Super-man).”

The general conception of dualism, as promulgated by philosophers and theologians from the dawn of civilization, is stated by Haeckel to be the hypothesis that the human body is a double entity, a mortal body containing an immortal Soul, which leaves the body at death.

THE SOUL

Therefore, the term Soul—according to the advocates of this theory—is defined by Angel as that spiritual essence of human personality which persists after death.

In a wider sense, the term dualism may be applied to any theory founded on the principle of double personality. It may be thus used with regard to the doctrine that two distinct personalities existed in Jesus, the human and the divine—or human and superhuman. Physiologically it is also applicable to the theory that the two hemispheres of the brain act independently: the one being developed and used by the mind, the other being the physical basis of the Soul, and in which the higher or intellectual faculties are located.

This second hemisphere is not developed in the purely human being. Thus,

ITS ORGAN AND DEVELOPMENT

in the limitations of ordinary human intelligence, may be found an explanation of the dual personality of Jesus. We are told that he led the ordinary life of a human being until about the age of twenty-six. After his baptism in the River Jordan by John the Baptist, it is recorded that he received the baptism of the Holy Spirit—or Spirit of God. The Biblical definition of the Spirit of God is knowledge, wisdom and understanding. (Isa. 11-2.) Knowledge, Wisdom and Understanding are the three first faculties of the Soul. About four years after his baptism, Jesus began to teach. He was transformed from a human being into a Superhuman or Divine Being by the power of the intellectual faculties.

He said unto his disciples: “Ye shall be baptized with the baptism that I am

THE SOUL

baptized with"—that is they would be intellectually developed. "Whatever may be the opinion of those who have studied the teachings of Jesus," says the London Spectator, "all must agree that he was an idealist. He pointed out as the aim of mankind an impossible standard of human character. His ideal of love in act and thought and deed was superhuman, and the best efforts of a human creature to fulfill its obligations merely result in the consciousness of each one that his efforts have been inadequate."

"Jesus preached perfection, and admitted that to perfection no man can attain." Man must be transformed into the Superhuman before he can love his neighbor as himself, and do unto others as he would have others do to him. Human beings cannot do these things.

ITS ORGAN AND DEVELOPMENT

“And he spake many things unto the multitude in parables. His disciples said unto him, why speakest thou unto them in parables? Because it is given unto you to know the mysteries of the kingdom of Heaven, but to them it is not given. They seeing, see not; and hearing they hear not, neither do they understand. But blessed are your eyes, for they see; and your ears, for they hear. And when they were alone he expounded all things to his disciples.”

“But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto Him; neither can he know them, because they are spiritually (intellectually) discerned.”

These passages plainly teach that human beings cannot understand the higher truths that transform them into

* Mat. 13.

THE SOUL

superior beings until they have been taught and are qualified to understand them. This makes clear the double personality of man: first, a human being—a savage; second, a Superhuman—civilized being, transformed by the Spirit of God, or by the development of the intellectual faculties. This is the new birth. “And the Spirit of the Lord shall come upon thee, and thou shalt be turned into another man—(Superman).”

MYSTICISM

In its higher interpretation, mysticism may be understood to mean direct intercourse with the Divine Spirit—knowledge of spiritual things not attainable by the natural or human mind. “It is the conception of the Soul as something that can see and perceive the Spiritual verities as unmistakably as the mind can grasp material things.” “The

ITS ORGAN AND DEVELOPMENT

dynamic part of the mystical principle may be said to lie in the quickening of the desire for direct intercourse with the Divine." Excellency in the highest degree—above that which is human, and is therefore Superhuman, is the meaning of Divine which the author here desires to convey.

The Soul attains knowledge of a higher degree than that of the mind, and far above any knowledge attained by the senses; but the Soul of the intellectual or spiritual man alone has wings, and is ever being initiated into perfect mysteries.

What is now known as mysticism will no longer appear mysterious when the intellectual faculties are developed.

Transcendent means very excellent—superior or supreme in excellence; that which lies beyond the human mind.

THE SOUL

Through the cultivation of the higher intellectual faculties this state is attained.

It has been well said that if God desired to reveal to man His mysteries, He must endue him with higher faculties before he can understand them.

“What a piece of work is man; how infinite in faculty!” writes Shakespeare.

“Jesus said unto his disciples, It is given unto you to know the mysteries of the kingdom of Heaven.”*

“There is nothing covered that shall not be revealed, and hid that shall not be known.”†

“The revelation of the mystery, which was kept secret since the world began,

* Mat. 13-11.

†Mat. 10-26.

ITS ORGAN AND DEVELOPMENT

but now is made manifest, and by the Scriptures of the prophets.”*

“If by any means I might attain unto the resurrection of the dead; God shall reveal even this unto you.”†

Mysticism aims to qualify man to transcend the ordinary human life, and to live a higher intellectual or spiritual life as a Superhuman being.

Dr. Haeckel gives the general accepted meaning of Dualism. “The human body is a double entity, a mortal body containing an immortal Soul, which leaves the body at death.”

That each brain hemisphere acts independently of the other; and that two distinct personalities, a human and a Divine, existed in Jesus, is the author’s conception of the true meaning of Dualism.

*Rom. 16-25, 26.

†Phil. 3-11, 15.

Chapter VIII.

SUPERMAN, THE MEANING NOT CLEARLY UNDERSTOOD

DEFINITION

Superman—"A symbol of man raised to its highest power. How can man be trained up to his highest power? How can such training be made accessible to all?"

Nietzsche, in his famous declaration, asserts: "I teach you beyond man. Man is something that shall be surpassed. What have you done to surpass man? All things hitherto have created something beyond themselves, and are ye going to be the ebb of this great tide, and rather revert to the animal than surpass man? What with man is the ape? a joke or sore shame. Man shall be the same for beyond man, a joke or sore

THE SOUL

shame. Behold, I teach you beyond man (Superman)."

Current Literature for February, 1909, says: "No word in modern philosophical parlance has gone farther than the word Superman? It touches contemporary thought at almost every point; it is the symbol of much that is latent in life and literature of the present time. Yet who can tell just what it signifies?"

The Outlook for February 11, 1911, declares: "Every fine instinct, noble impulse, and large views of truth revolt against the Superman, that hideously perverted ideal of greatness which the contemporary pessimists have fashioned out of egotism, conceit, brutality, and greed of power and pleasure; a figure more repulsive than the most revolting image of the evil forces personified by

ITS ORGAN AND DEVELOPMENT

the imagination of the savage. The Superman is the incarnation of ruthless egotism, the personification of the anti-social vices, a nightmare which haunts the dreams of those whose minds tremble on the verge of moral insanity. The Superman would be the ideal man if the devil were God; in a world in which the Christ has lived the Superman is the devil in human form, a beast of prey clothed like a human being."

TRUE MEANING

In reply to the Outlook's conception of the meaning of Superman, I shall quote Cromwell's advice to the Scots: "I beseech you in the tender mercies of the Lord, believe it possible that you may be wrong."

The meaning of the word Superman does not appear to be clearly understood. Super means above, and man means a

THE SOUL

human being. Therefore, the word Superman means a being above man—a superhuman being.

The Hebrews and Greeks used the word gods to distinguish superhuman beings from human beings. Socrates used the word demon—a being of intermediate nature between the Divine and the human. The word Superman may properly be applied with the same significance.

The following definition has been given of Superman: "A symbol of man raised to its highest power." A superhuman being, or superior being is, accordingly, identical with the Superman in the highest and best sense of the term. When we rise to the level of the Superman, the terms man—human being, and superior man must of necessity be left behind. They are not adequate. We have

ITS ORGAN AND DEVELOPMENT

had superior and inferior men, "like the poor, with us always."

"This, then, is the problem: how can man be trained up to his highest power? How can such training be made accessible to all?" If there is a higher life on this earth than is recognized by human beings, it is the business of science to raise them to this higher level, and qualify them to understand its nature.

"There is more in us than the mind discovers. We have many things within us which our senses have not placed there. Man contains a being superior to the one he knows."

The higher faculties, not yet developed in man, as has already been stated, are knowledge of good and evil, wisdom, understanding, righteousness, benevolence, purity and love. We are told in Genesis that God said: "Behold, the

THE SOUL

man is become as one of us, to know good and evil"—the condition of Superman or gods.

It is also written: "There is a natural body (human body) and there is a Spiritual body (Superhuman body). Howbeit, that was not first which is Spiritual, but which is natural (or mental); and afterward that which is Spiritual (or intellectual)."

Webster defines spiritual as meaning "Of or pertaining to the intellectual and higher endowments of the soul—intellectual." The word spiritual, therefore, means intellectual.

The realization of the Superman lies in the development of the higher or intellectual faculties. Herbert Spencer maintains that to prepare man for complete living is the function which education has to perform.

ITS ORGAN AND DEVELOPMENT

“God said unto Adam: ‘I have made thee neither celestial nor terrestrial, neither mortal nor immortal, in order that you may chisel yourself and educate yourself into whatever image and being you please. You can degenerate to the beast, you may ascend to God.’ ”

“The ultimate for man is to become like God.”

“He will come, and His name will be the Man-god. The God-man? The Man-god; there is a difference.”

—*Dostoievsky.*

Chapter IX.

THE TRUE PROGRESS OF MAN- KIND, AND HOW PROMOTED

“National progress, political progress, these may have been; but how about moral excellence and intellectual power? The higher creative powers of man have not grown stronger. Who will even assert that the love of truth and the courage to deliver the truth has grown stronger or more common?”

Progress means a moving forward toward ideal completeness or perfection in respect to quality or conditions, applied to individuals, communities or the entire race. It means a rise in capacity—the development of higher faculties, and has to do with quality only. Through it comes increased power in mental and intellectual faculties, and the evolution of superior beings.

Genuine progress takes place when

THE SOUL

men and women are properly educated and raised above the ordinary level, establishing a superior standard of mental and intellectual excellence. Society should make every effort to produce ideal men and women, training them by precept and example in the ways of goodness and truth. Mankind may, in no other way, attain the highest level of development—the condition of the Superman.

GENIUS AND TALENT

Mrs. Martin of New York has written an excellent book entitled: "Is Mankind Advancing?" She thinks that the word progress should be limited to signify a rise in human capacity, and the development of higher orders of human beings. We must, she says, "develop a higher order of beings before we can attain the goal of completeness and per-

ITS ORGAN AND DEVELOPMENT

fection.” Mankind is a term which indicates human beings. We must go beyond man, and develop Superman, or superhuman beings.

Mrs. Martin concludes that the degree of progress of any age may be determined only by the impress left upon it by the men of genius produced during a given period. Without doubt she bases her conclusion upon Huxley's statement: “The advance of mankind has everywhere depended upon the production of men of genius.” “We must judge any period by the number and ability of its men of genius.” “Aristotle,” says Hegel, “was a genius beside whom no age has an equal to place.” Emerson says of Plato, “Compare Plato with other men. How many ages have gone by, and he remains unapproached.” Mrs. Martin lists about twenty-seven

THE SOUL

men of transcendent genius, beginning with Moses, and calls attention to the fact that Athens produced, in a few years, ten of the twenty-seven.

But the present ignorant and unprogressive condition of the world bears witness that the number of geniuses heretofore produced have not been sufficient to insure the progress of the race.

GENERAL DEVELOPMENT NEEDED

True progress does not depend upon geniuses. It demands a scientific educational system, one that has power to develop superior beings. Talent presupposes general mental and intellectual strength, with a peculiar aptitude for being molded or directed to valuable ends and purposes. This is dependent on high mental and intellectual training, and a perfect command of all the fac-

ITS ORGAN AND DEVELOPMENT

ulties of the mind and Soul. Talent is the result of scientific education and training. Genius is an accident of birth. The great need of the world is superior beings, well-balanced, and qualified to teach mankind the way to attain a higher life of happiness, peace and joy while on this earth. This educational system, formulated and taught, will develop the Superman, defined as being a symbol of mankind raised to its highest power. We cannot expect genuine progress until an educational system—which carries with it power to transform ignorant, savage and barbarous human beings into civilized Superhuman beings—is formulated, taught and practiced.

If a man desires to aid humanity in its progress toward the highest ideal by doing something that has never been

THE SOUL

done before, he must first blaze a new trail through the wilderness of human ignorance. "We ought not to expect that things, which have never yet been done, can be done except by means which have never been tried." In place of the ineffectual efforts of the human mind, a scientific system of education must be supplied, which will enable man to progress with mathematical certainty up to the full and complete development of the intellectual faculties, or faculties of the Soul.

"It is easier to perceive error than to find truth, for the former lies on the surface and is easily seen, while the latter lies in the depths, where few are willing to search."

—*Goethe.*

Chapter X.

EDUCATION, ITS PURPORT AND AIMS

“The world needs trained and disciplined superior men and women (Superman), who know, and who can think, who can perceive and interpret, whose mental and intellectual faculties are instruments of precision, and whose judgments are made strong by knowledge.”

Education is defined as “acquirement by any course of discipline and instruction; the systematic development and cultivation of the mind and Soul.” It has for its aim, therefore, the development of the powers of man. It implies the communication of knowledge; the development of the intellectual faculties, and discipline of the mind and Soul; the establishment of true basic principles upon which may be formulated

THE SOUL

right rules to guide man in progress toward the highest ideal. Through this education man secures that progressive development in which all of the great problems of life are to find their solution. In the last analysis, education affords a method by which ignorant, brutal, savage and barbarous human beings may be transformed into wise, righteous, benevolent and loving Superhuman beings.

No person may be correctly termed educated until knowledge is organized into faculty. Faculty is the ability to act or perform—inborn or cultivated capacity for any natural function. To be specific, it is an organized mental and intellectual power or capacity for any of the known mental and intellectual activities: ~~physical~~ or Soul capacity; intellectual endowment or power—as facul-

ITS ORGAN AND DEVELOPMENT

ties of the mind and Soul. Faculty is properly limited to the endowments which are natural to man and universal to the race.

PURPOSE OF EDUCATION

“What ought people to be? How can we change them from what they are to what they ought to be?” There is but one way in which this may be accomplished. A scientific, educational system must be formulated and taught, one that has power to develop the intellectual faculties, in order to effect such a result. The purpose of education is to uplift mankind, and to develop the talents. Talent presupposes general mental and intellectual strength, with a peculiar aptitude for being molded or directed to valuable ends and purposes. Talent depends on high mental and intellectual training, and a perfect com-

THE SOUL

mand of all the faculties of mind and Soul. Talent is the result of true scientific education, taught and practiced.

Either there is or there is not a higher and better life than is recognized by our ordinary selves. If there is, it is the business of science to ascertain its nature, and to teach man how to attain it.

“Excellence is never made easy of attainment for mankind. We may have every excellence if we are willing to pay for it with its equivalent of toil.” There is no royal road to knowledge. The world needs trained and disciplined superiormen and women, beings who know, and who can think, who can perceive and interpret, whose mental and intellectual faculties are instruments of precision, and whose judgments are made steady by knowledge. They must feel

ITS ORGAN AND DEVELOPMENT

that they know how human beings become educated, and be able to teach others the way. They hold an intellectual ideal of what mankind is capable of becoming, and have the knowledge and ability to put this ideal into practice.

The one essential aim of education is to awaken the interior activities of the individual—to start his intellectual machinery so that he will run himself automatically. It is the same end that must be sought to insure the success of the institution, which is never successful until it runs of its own momentum, impelled by the life within. At the present hour, the duty before us is to seek out that which lies dormant within, and to quicken into life the infinite faculties which we possess. “What a piece of work is man—how infinite in faculty!”

THE SOUL

MIND AND SOUL DEVELOPMENT THROUGH EDUCATION

The intellectual or Soul faculties cannot be developed until we have formulated a superior educational system. Our present educational system has no power to reach the higher faculties.

Some of the foremost educators of the world have expressed their opinions of our present system of education as follows:

“All over the world the traditional methods of education have been tried and found wanting.”—*Professor Wendell*.

“We teachers are searching for the fundamental principles of the thing we are trying to do. I have had the experience of feeling that I was bending all my efforts to do a thing which was not susceptible of being done, and that

ITS ORGAN AND DEVELOPMENT

the teaching that I profest to do was done in a vacuum; as if done without an atmosphere in which the forces might be transmuted.”—*Woodrow Wilson*.

“Any teaching that does not reveal the secret of power is not worthy the name.”—*David Starr Jordan*.

“Compared with our astonishing progress in physical science, and its practical application, our system of government, of administrative justice, of national education, and our entire social and moral organization remain in a state of barbarism.”—*Alfred Russell Wallace*.

A writer in the Chicago Tribune says: “We are drifting into national degeneracy. We are becoming a crowd of well-drilled, well-disciplined, commonplace individuals, with strong Philistine habits, and notions of general mediocrity.

THE SOUL

We have clever business men, cunning artisans, resourceful politicians, adroit leaders of new cults, but no artists, no scientists, no philosophers, no statesmen, no genuine talent, and no true genius."

Boris Sidis, one of the leading psychologists of the times, says that we are blind to the barbaric evils of our environment. He calls us bat-blind, stock-blind, mole-blind, and stone-blind. And what are the underlying causes of this state of affairs? Our vicious system of education, and our drunken optimism, declares this writer, in no moderate terms. Our educators are owl-wise, narrow-minded pedants, ignorant of the real, vital problems of human interests.

The mind is developed from without. The highest power or faculty of the mind, as before stated, is the will. The

ITS ORGAN AND DEVELOPMENT

Soul faculties are developed by the will, but from within instead of without. By that which we decide to do or not to do, the great benefits which will follow the development of the intellectual faculties is clearly pointed out to the mind. Education is the scientific way whereby these benefits may be attained. The will, then, by its power over the brain cells, causes them to react and respond to its powerful stimulus. This stimulus, often repeated, causes changes in brain matter, and new seats are formed for the higher faculties in the Super-human brain.

The very important discovery, already noted, has been made that the gray matter of the brains is plastic, and may be changed by education. The congenital functions need not remain as they are at birth, nor need they develop

THE SOUL

upon hereditary lines. Our brains may be fashioned artificially—that is by education, so that they may acquire many new functions or capacities which never come by birth or inheritance, but which may be stamped upon it as so many physical alterations in its substance. This truth gives man a fresh conception of the power of scientific education.

Every method of special education modifies or changes the gray matter of the brain in certain localities, and endows it with capacity to perform special functions. Such is the wonderful power of education. “A trained musician plays upon his instrument as readily as another person reads the printed page. In each case the brain is modified so as to make the acquirement of the specific powers possible.” Every mental and intellectual faculty is located and devel-

ITS ORGAN AND DEVELOPMENT

oped in our brains by the power of education.

An adequate educational system must, therefore, be devised, taught, and practiced before civilized beings can be developed, and higher ideals realized. "All truth converges to the point of human betterment and social progress. He who would seek truth in the scientific spirit, must be willing to accept facts as they are demonstrated, and to follow this truth whithersoever it may lead. The unselfish pursuit of truth leads not only to larger usefulness, but no less truly to simplicity and nobility of life. If we seek truth with a disinterested passion for knowledge, and a desire for extending the bounds of knowledge, surely we may accomplish things as yet undreamed of."

"Learning undigested by thought, is labor lost; thought unassisted by learning is perilous."

—*Confucius*.

THE SOUL

IDEALISM AND ITS REALIZATION

“All idealists are in search of this transforming and uplifting power; something above the senses, which will bring happiness and peace. This will come from having a mystery to interpret, a message of higher, brighter and better things in store for mankind in this life.”

THE TRANSCENDENT POWER OF EDUCATION

Education has for its aim the civilization of man. It implies the communication of knowledge, the development of the mental and intellectual faculties, and the discipline of the mind and soul—the establishment of true basic principles upon which may be formulated right rules to guide mankind in progress toward the highest ideal. It assures that progressive development in which all of the great problems of life are to find

ITS ORGAN AND DEVELOPMENT

their solution. It has power to give to humanity trained and disciplined superior beings, who know, who are able to think, perceive and interpret; whose mental and intellectual faculties are instruments of precision, and whose judgments are made steady by knowledge; who feel certain of the way in which mankind would become educated, and who are able to teach others the way; who hold an intellectual ideal of what human beings are capable of becoming, and have the knowledge and ability to put this ideal into practice.

At the present hour the duty before us is to seek out that which lies dormant within, and to quicken into life the infinite faculties which we possess, and to attain in the ultimate for man—to become like God.

Chapter XI.

SOCIOLOGY, IN RELATION TO MAN'S DEVELOPMENT

"Compared with our astonishing progress in physical science and its practical application, our system of government, of administrative justice, of national education, and our entire social and moral organization remain in a state of BARBARISM."

—*Alfred Russell Wallace.*

Sociology is that branch of philosophy which treats of the constitution, phenomena and development of society. Social science is the science of all that relates to the social conditions, the relations and institutions which are involved in man's existence, and his well-being as a member of an organized community. The subdivisions of the science of sociology are economics, hygiene,

THE SOUL

ethics, psychology and theology. These five sciences have to do with the transformation of man from the savage to the civilized being.

ECONOMICS

The branch of the science of sociology which is known as economics has to do with the production, preservation, distribution and consumption of the necessities of life. It accordingly deals with man as a being who is occupied in acquiring and consuming the things absolutely necessary to maintain life. By showing man how all that is necessary for his welfare is best gained and preserved, the tendency to overcome selfishness and greed—which create the desire to appropriate by force, without regard for the rights of others, that by which all must live—is developed. “The love of wealth is a very strong human pas-

ITS ORGAN AND DEVELOPMENT

sion, and if not restrained by higher intellectual development, usually manifests itself in robbery or war.”

“What are the attributes necessary to constitute a good government of a community, state or nation? It must be guided by wisdom, animated by a spirit of benevolence, and pursue a policy of righteousness. A certain and sufficient livelihood must be secured for all the people. Without this their minds will be unsettled, and they will proceed to every form of wild license. They will break all laws, good and bad. When a sufficient and certain supply of the necessities of life—food, clothing and shelter—can be procured for all the people by their labor, a suitable education should be provided for all. Without the necessities of life, education has not the power to make them virtuous.”—

THE SOUL

Mencius. When human beings cannot secure the necessities of life by their labor, they will violate all the laws of God and man.

“The natural order of society is always beneficent. The economic evils that burden mankind are due to human institutions, corrupted by ambition and avarice. Mankind must be taught the way back to that state in which all things economic will work together for the good of the whole human race.”

How may the necessities of life be easiest secured for all the people? Human beings must be taught to work together for the good of all, and be brought to a realizing sense of the fact that in helpfulness to others, man best helps himself. Human beings must be transformed by education into a higher order of being before they can understand the

ITS ORGAN AND DEVELOPMENT

civilizing power of co-operation, and its wonderful help to man. Human beings may learn much concerning social economy from the habits of insects. From time immemorial insects have been organized into seemingly intelligent co-operative communities. For thousand of years it has been the habit of ants and bees to live in colonies for protection and helpfulness to each other, while men have lived as wild beasts in caves, and made war on each other.

Ignorance, waste, and indulgence in expensive, unnatural habits, such as the use of tobacco, alcohol and harmful drugs are the principal causes of man's unhappiness and disquietude. Scientific education alone has power to bring man back to the straight and narrow path that leadeth unto a higher and better life

THE SOUL

than may be recognized by man in his present ignorant state.

It has been repeatedly stated by competent observers that the people of the United States waste every year enough to supply the French nation. If such is the case—and it undoubtedly is—the study of economics is of the greatest importance to this nation.

We have an example of what co-operation will do for a large community in the Amana Society of the state of Iowa, which has been in existence for about fifty years. It has lasted longer, and has been more successful than any other organization of this kind ever formed in the United States. With a membership of about one hundred in the beginning, it has now a membership of some twelve hundred or more, and has several million dollars worth of property. This society

ITS ORGAN AND DEVELOPMENT

is a religious sect. Everything is held in common by the society. The accumulation of property has grown to a point where equal distribution would give to each member six thousand dollars or more.

This example forever settles the problem of economic production, preservation and distribution of the necessities of life. Mankind must be taught the wonderful power of scientific education along these lines before real civilization is possible.

The unnatural struggle for mere existence, which the masses have to contend with, is savage and barbarous. Why do we speak of being civilized, as long as the prevalent conditions exist among the people?

HYGIENE

That branch of social science which

THE SOUL

treats of the preservation of health, especially of households and communities, and lays down a system of principles or rules designed for the promotion of health, is called hygiene.

About fifteen hundred years B. C., Moses published a philosophy of health. From that remote period until within the last one hundred years the Mosaic code was the only one in existence.

An old number of the North British Review gives an account of the deplorable sanitary conditions in Shakespeare's time. "The floors were of earth, and the broom was used but little. The garbage was thrown about the doors and windows, where it was allowed to rot. The earth of the floor was overweighed with putrid matter, and much of it came into the air of the rooms. There was no drainage, baths were sel-

ITS ORGAN AND DEVELOPMENT

dom taken, clothing was changed only at long periods, and as a consequence of all this the plague was ever playing havoc with the people."

Down to quite recent times, the world was scourged by frightful epidemics. It has been stated that the Black Death destroyed 25,000,000 human beings. Only two hundred years ago the death rate in London was eighty per thousand. At the present time it is not above twenty per thousand. The infant mortality was terrible beyond belief.

In 1832, Dr. Southwood Smith of England published his philosophy of health. This was the beginning of the improvements in the application of the science of hygiene as we have it to-day. Since then a great advance has been made in the promotion of health, but much still remains to be done.

THE SOUL

The first International Sanitary Congress was held in Vienna in 1874. Previous to that time, sanitation had been local, and not compulsory. At this congress steps were taken to make hygiene of world-wide importance, and place it on a permanent foundation.

Pure food, pure water, and pure air are doing wonders in the way of promoting the health of the world to-day. We must not tire of the good work, but keep vigilant: for mankind is prone to neglect the things that best prolong life. And, as is the case in other matters pertaining to human betterment, the development of the higher intellectual or Soul faculties will create in individual man the disposition to seek to promote the best conditions of health—not only for himself and family, but for the entire community.

ITS ORGAN AND DEVELOPMENT

ETHICS

The science of duty to our fellow man—a particular system of principles and rules concerning duty, rules of practice in respect to human actions—is denominated ethics.

Science must formulate a true system of practical ethics calculated to develop the higher faculties of the Soul. It is the business of science to ascertain the nature of the higher life, and to teach man how to attain it. “The strength and character of the people make the strength and character of the nation. Nations are gauged by their principles of integrity and honor, by their ethics, rather than by the strength of their armies and navies. The nation that best provides for the prosperity and happiness of all its people is the one that really stands in the front rank.

THE SOUL

The races that have acquired an ever-increasing ascendancy are those which possessed the best ethical systems."

The ethical question resolves itself into a search for the supreme object of human endeavor—the absolute and essential good. This is embodied in the formula of the Golden Rule.

"We are all debtors to our fellow men, and ought to endeavor to be a help to them. It is the only way to attain happiness, which is the true end and purpose of man's existence on earth."

PSYCHOLOGY

This science, in its proper sense—as the author has attempted to show fully in the various chapters of this work—is the study of the development of the higher faculties of the Soul, not the mere investigation and record of the functions of the brain and mental phe-

ITS ORGAN AND DEVELOPMENT

nomena. It is, moreover, the basis for movements in the direction of the general elevation of mankind.

THEOLOGY

In using the term theology here, it is not applied in its dogmatic sense. It is the science of God—the science which treats of the character and attributes of God, His laws, and the duties we are to practice in order to develop character and attributes that will bring us into close relation, and give us knowledge and understanding of the true nature of God. “Many speak of theology as a science of religion instead of a science of God, because they do not believe that any knowledge of God may be attained.” Theology is ordered knowledge, representing in the Soul or intellect that which religion represents in the mind of man. Scientific theology reveals to

THE SOUL

man the truth of the following quotations from the Bible, and gives him power to understand them.

“And ye shall seek me, and find me, when ye shall search for me with all your Soul.” “They that seek the Lord understand all things.” “Seek and ye shall find.” “He that seeketh findeth.” “Moses hid his face, for he was afraid to look upon God.” “Then went up Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel. And they saw God and did eat and drink.” “If there be a prophet among you, I, the Lord, will make myself known unto him, and with him I will speak mouth to mouth, even apparently, and the similitude of the Lord shall he behold.” “The Lord talked with you face to face in the mount.” “The glory of the Lord shall be revealed.” Glory means the

ITS ORGAN AND DEVELOPMENT

presence of the Divine Being—the manifestation of the divine nature. “The earth shall be full of the knowledge of God as the water covers the sea.” “Behold, God exalteth by His power; who teaches like Him.”

When these sciences are taught, understood and practiced, a race of superior beings will be developed far above man. The ultimate for man is to become like God—to realize the ideal of the Superman.

Gautama Buddah when he started on his mission said: “I go to Benares to establish the kingdom of righteousness, to furnish light to those enshrouded in darkness, and to open the gate of immortality to men. Henceforth I live only to be the prophet of perfect truth. The highest attainment, far above all others is, Universal Charity, or Love.”

Chapter XII.

TEACHING, DEVELOPING THE SOUL FAC- ULTIES

“Behold, God exalteth by his power who teacheth like Him.”

“Any teaching that does not reveal the secret of power is not worthy the name.”

“Knowledge is power,” therefore, the secret lies in the attainment of knowledge that has to do with transforming ignorant human beings into educated superhuman or superior beings. This knowledge when acquired gives mankind power to transcend the ordinary human life, and live a higher intellectual or Spiritual life.

THE SOUL

The human mind cannot grasp the higher knowledge, the intellectual or Soul faculties must be developed before it can be understood.

“The mind is but a point, and seems to be shut up in the magic circle of its own ideas, without any capacity of breaking through the circle or apprehending any reality but itself.”—*Descartes*.

“How may we become informed of things too high for our own knowledge? We should strive to learn from the great teachers, prophets, and poets, of the human race, whose writings are opened to us by education. ”

“Especially should we learn how to interpret and understand the Bible, which the nations hold in such high honor.”—*Sir Oliver Lodge*.

ITS ORGAN AND DEVELOPMENT

Luther and the Westminster Assembly formulated rules which if followed will enable the "learned and unlearned to attain a sufficient understanding of them."

Luther said: "It is the attribute of Holy Scripture that it interprets itself by passages and places which belong together."

Westminster Confession of Faith, Chapter I, Article 9: "The infallible rule of interpretation of Scripture is the Scripture itself; and therefore, when there is a question about the true and full sense of any Scripture, it may be searched and known by other places that speak more clearly on the subject."

"Knowing this first, that no prophecy of Scripture is of any private interpretation." These rules, if applied, will

THE SOUL

enable any one to understand the true teachings of the Scriptures.

“Every thinking man realizes that the teachings of the Bible are so interwoven with our whole civic and social life that it would be literally impossible for us to figure what that life would be if those teachings were removed. We would lose almost all the standards by which we judge both private and public morals.”—*Theodore Roosevelt*.

“Time destroys the worthless and saves the good. The Bible has stood the test of time. It contains the essence of practical wisdom for every relation of life. There are many people of intelligence who regard this book with indifference. They would not do so after giving it careful study and thought. We find no books of worth that do not bear unquestioned evidence of the writer’s

ITS ORGAN AND DEVELOPMENT

knowledge of the Bible. Shakespeare, the greatest writer the race has produced, shows in his work marvelous familiarity with the book. Character is more to be desired than wealth, influence, position, fame, or any other attainment within the reach of man. When we read this book with the purpose of transmitting its truths into character it is invaluable.”—*Eugene Hale*.

The wireless message which came from Admiral Evans, is almost literally from the Bible. Job says: “Canst thou say to the lightning, Here we are?” But the miracle of this Admiral’s speaking to us is unutterably strange and means a lot more than the message to me. It means that we are going to find out something more pretty soon—maybe the visible God, as Moses saw Him in the burning bush.”—*Joaquin Miller*.

THE SOUL

“Where there is no vision, the people perish.”

The development of the intellectual or Soul faculties is accomplished by persuading the mind, by showing the reason and advantage of the proposed step forward, and inducing it to act through the will.

The will is plainly that by which the mind chooses anything, and is the one supreme faculty of the mind, the faculty of faculties.

The faculty which distinguishes good from evil is the first intellectual or Soul faculty: It is indeed a high and remarkable faculty, “And the Lord God said, Behold, the man is become as one of us, to know good and evil.”

Good and evil in the last analysis will be found to lie in certain dispositions of the will, How may this be determined?

ITS ORGAN AND DEVELOPMENT

By "analytic insight" the dynamic power of the will. This insight arises out of concentration of the power of all the faculties "upon the subject in hand, marshalling together all the facts and opinions attainable upon it, and dwelling on these, and scrutinizing and comparing them until a light flashes on the whole subject. "By the power of 'analytic insight' man can begin the development of new anatomical bases in the superhuman brain in which the intellectual faculties are to be located. These bases can only be developed by the dynamic power of the will, which alone has power to change cells and fibers in the superior brain." "The organ last developed performs the highest functions." There is no exception to this rule.

While the intellectual faculties are being developed, the will increases in

THE SOUL

power until the human will is incorporated and lost in the Divine Will. "For so is the will of God; that with well doing ye may put to silence the ignorance of foolish men." "For I am come, not to do mine own will, but the will of Him that sent me."

Study the Scriptures diligently, apply the rules, submit every question of doubt to analytic insight, develop the dormant faculties within, and all the mysteries of the higher life shall be revealed unto you.

"And the Spirit of the Lord God shall rest upon thee, the Spirit of knowledge, wisdom and understanding and thou shall be turned into another man."—(Superman).

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